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LITERATURE

OF THE

INDIAN LANGUAGES.

A collection of all translations into the Indian languages is being made in the Indian Bureau of the War Office.

The ensuing notices of elementary and other books, denote the progress which has been made in this department of inquiry. The list is necessarily incomplete, from the short time that has been devoted to the object. It is issued in this form to apprise translators who have, or may enter this field of labor, of the works received, that they may avoid sending duplicates; at the same time, that they are requested to aid in completing the plan by transmitting, under cover in all cases, to the Commissioner of Indian Affairs, original or revised works, of every kind, including grammars and vocabularies, which are not embraced in this incipient catalogue.

The true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages. To group and classify them into families on philosophical principles, will be to restore these ancient relations. Their traditions and historical affinities, so far as they reach, will generally attest the truth of the facts denoted by language. In our future policy, they should be removed or colonized in reference to this relationship, and foreign groups not be co-mingled with the cognate tribes.

The true object of investigating the languages, is thus perceived, and it is hoped that its practical, and well as historical importance, will be appreciated in ready responses from persons receiving these sheets.

H. R. S.

A

BIBLIOGRAPHICAL CATALOGUE

OF

BOOKS, TRANSLATIONS OF THE SCRIPTURES,

AND OTHER PUBLICATIONS IN THE

INDIAN TONGUES

OF THE

UNITED STATES,

WITH

BRIEF CRITICAL NOTICES.

WASHINGTON:
C. ALEXANDER, PRINTER.
1849.

SYNOPSIS.

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A BIBLIOGRAPHICAL CATALOGUE.

CHAPTER I.

BOOKS AND TRANSLATIONS IN THE SEVERAL DIALECTS OF THE IROQUOIS.

The Iroquois tribes had acquired the highest reputation in war and diplomacy, of all the Indian tribes of North America. At the time of the discovery, they were in the ascendant, and were rapidly consolidating their power under a system of confederacy, which had some striking traits resembling our own. Their language, viewed in its several dialects, was not so soft and flowing as that of their former rivals, the Algonquins or Adirondacks; but impressed the listener by its masculine and sonorous tone. It imparted a beauty to their geographical terminology, and helped to spread the fame of their deeds over Europe.

Translations into this groupe of languages, were commenced at an early period. A part of the Service of the English Church was executed under the late Bishop Stewart of Canada, during the reign of Queen Anne. Sixteen separate works, all of modern date, however, have been received, of which, nine are in the Mohawk dialect, one in the Oneida, and six in the Seneca. Nothing has been received or is known to exist in the Onondaga, Cayuga, or Tuscarora. Ziesberger's Dictionary of the Onondaga in MSS., is known to be deposited in the library of the American Philosophical Society, at Philadelphia.

SECTION I.—MOHAWK.

No. 1.—Nene Karighyoston, Tsinihorighhoten ne Saint John. The Gospel according to St. John. New York: D. Fanshaw, for the American Bible Society. 1 vol. 18mo. 116 pages. A. D. 1818.

In this early version, the Greek word "Logos," and the Hebrew "Yehovah," are engrafted on the Mohawk dialect. The version is attributed to Norton, a Mohawk Chief. The translation is accompanied with the parallel English passages.

2.—Ne Kaorihwadegenhti. The Gospel of our Lord and Saviour Jesus Christ according to St. Luke. New York: McElrath, Bangs & Herbert, for the Young Men's Bible Society, Methodist Church. 1 vol. 109 pages, 12mo. A. D. 1833.

This translation is by A. Hill; corrected by J. A. Wilkes, Jr., Grand River, C. W. This translation, like the preceding, contains the English and Mohawk in parallel passages, and like that, is thus rendered a valuable element in the study of language.

3.—Ne Ne Jinihodiyeren. The Acts of the Apostles, in the Mohawk language. New York: Howe & Bates, for the Young Men's (Methodist) Auxiliary Bible Society. 1 vol. 12mo. 120 pages. A. D. 1835. Translated by H. A. Hill, with corrections by William Hess and John A. Wilkes, Jr. It is accompanied by a translation of the Epistle of Paul to the Romans, in 56 pages, by the same translator and revisors.

4.—The Gospel according to St. Mark. New York: McElrath & Bangs, for the New York District Bible Society. 1 vol. 239 pages, 12mo. A. D. 1829.

Of this translation, there exist earlier copies. It is from the pen of the noted Chief, Captain Joseph Brant, called Tarenyawagon, by his people. He employs the word Niyoh, for the Supreme Being. He gives the English and Mohawk in opposite pages. The volume terminates with a collection of sentences from the Scriptures, which are designed for practical instruction. These are curious and valuable exemplifications of the power of the two languages. In point of brevity and conciseness, the English exceeds the Mohawk, as 25 to 38, (vide p. 192, et seq.) The mind of that Chief would appear to have been well indoctrinated in leading Scriptural truths, and exhibits no little power of appropriate selection in these passages. If he became a savage in battle, and exhibited the peculiar subtelty, cruelty, and power of Indian deception while on the war path, he had the power to sink into a philosophic calm, in his study. This translation is indeed, a better apology for the alleged cruelty of his life, than the rather labored vindication in the volumes of his ardent biographer, the late Colonel W. L. Stone.

5.—The Epistle of Paul to the Galatians, in the Mohawk language. New York: Howe & Bates, for the Young Men's Bible Society. 1 vol. 18 double pages, 12mo., with the Epistle to the Ephesians, 18 double pages, 12mo. A. D. 1835. Translated by H. A. Hill, with corrections by William Hess and J. A. Wilkes, Jr.

6.—The Epistles of Paul, in Mohawk, namely: To the Phillipians, p. 17; To the Collosians, p. 16; To the Thessalonians, p. 22; To Timothy, p. 31; To Titus, p. 11; To Philemon, p. 7. These six Epistles of the Apostle, which are comprehended in 104 12mo. pages, are the translation of William Hess, an educated Mohawk, with corrections by J. A. Wilkes, jun. New York: Howe & Bates, for the Young Men's auxiliary Bible Society, Method. Epis. Church, A. D. 1836.

7.—Ne Yeriwanontonthæ ne ne Wesleyan Methodists. Lynn, Mass: Newhall & Hathorne. 12 p. 18mo. A. D. 1834.

This is a translation of the Catechism of the Wesleyan Methodists, published at New York in 1836 by Waugh & Mason, at the Conference Office, 200 Mulberry street.

8.—Catechism of the Wesleyan Methodists, for children of tender years. New York: Waugh & Mason. 16 p. 18mo. A. D. 1836. Compiled and published by order of the British Conference.

9.—A collection of Hymns for the use of Native Christians, in the Mohawk language. New York: D. Fanshaw. A. D. 1835. 147 p. 18mo.

SECTION II.—ONEIDA.

10.—A Prayer Book, comprising the morning and evening service, and other forms used in the Protestant Episcopal Church of the United States. New York: Swords, Stanford & Co: D. Fanshaw, printer. A. D. 1837. 1 vol. 12mo. 168 pages.

This is a compilation made from several sources, by Rev. Solomon Davis, missionary to the Oneidas, at Duck Creek, Wisconsin. It is not without some inaccuracy that it is set forth as being in the language of the Six Nations, nor can it be strictly asserted to be in the Oneida dialect, although understood by that nation. The vocabularies that have been taken denote very considerable differences in the languages of the several Iroquois cantons, greater indeed, by far, than might have been expected, when it is known that these tribes understand each other. The question is one, rather of philology, than practical teaching, which we are informed is sufficiently well advanced by the present work. It is here arranged under the head of the Oneida dialect, from the known fact that Mr. Davis labors, and has long labored with that people, and the observed prevalence of the Oneida dialect, in portions of the work.

SECTION III.—SENECA.

11.—Diahsawahgwah Gayadoshah—Reading lessons. Boston: Crocker & Brewster. 1 vol. 42 p. 8vo. A. D. 1836.

The clear and neat type and white paper of this little volume, and the exact system of notation in which the Seneca tongue appears, denote the careful labors, in this branch, of Rev. A. Wright, who has been for many years a missionary of the American Board at the Buffalo Reservation, in Western New York. There is a vocabulary of 16 pages, of concrete terms and conversational forms, at its close, which adds to its practical and philosophical value.

12.—Ne Iaguhnigoagesgwathah—The mental Elevator. Nos. 11, 12, 13, 14, 8 pages each. Cattaraugus Reservation, Mission Press. A. D. 1846. 32 p.

13.—The Mental Elevator, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. 8 pages 8vo. each.

This miscellany, being the first and only thing of the kind, which has, so far as is known, ever been attempted in a native tongue in America, was commenced by the Rev. A. Wright, missionary of the A. B. C. F. Missions among the Senecas of Western New York, at Buffalo Reservation, Nov. 30th, 1841, and continued, after the removal of the Band to Cattaraugus, in the same State, to the 31st December, 1846, which is the last number received. It embraces in 112 closely-printed pages, an amount of useful and instructive matter, which must be invaluable to those of the Senecas who can read. Besides biblical reading, and pieces of moral instruction, it embraces some matters relating to their government and business, obituary notices, statistics, &c. It appears from it that the total population of all the Senecas of New York, in 1845, was 2,630; in

1846, 2,720, denoting an increase of births over deaths in one year of 90 souls.

14.—The Gospel according to St. Luke, translated into the Seneca tongue. By T. S. Harris. New York: Printed for the American Bible Society, D. Fanshaw. A. D. 1829. 1 vol. 18mo. 149 pages.

15.—Gaa nah shoh ne Deowaahsaonyohgwah Na wen ni yuh. Hymns in the Seneca. Dosyowa, (Buffalo Creek,) Mission Press. 1 vol. 136 pages, 18mo. A. D. 1843. This translation is prefaced with Mr. Wright's system of writing the Seneca, and terminates with a descriptive index.

16.—Sheet Ordinances, Seneca Chiefs, 4th December, 1847.

CHAPTER II.

BOOKS AND TRANSLATIONS IN THE VARIOUS DIALECTS OF THE

ALGONQUIN.

Of all the groupes of the Indian language in America, the various dialects of this stock have furnished the most inviting and best cultivated field for the translator and philologist. The French, during their early and long occupancy of the Canadas, gave great prominence to the various tribes speaking dialects of this groupe. In proportion as the principles of the languages have been investigated, the circle of the affinities of the Algonquins has been found to be extended wider and wider. It is to be traced from the ancient Powhatanic tribes of Virginia, northward and eastward along the Atlantic coast to, and beyond the Gulf of St. Lawrence, reaching to, and beyond the utmost limits of this stream at the source of the Mississippi, and descending its eastern or left bank to the junction of the Ohio, and thence to the Atlantic. From this great circle of occupation, embracing the present area of sixteen of the States, the several branches of the Iroquois, embracing the Wyandot and the Winnebago dialect of the Dacota, are the only exceptions of modern date.

In the investigation of the dialects of this important groupe, fifty-five printed works have been received, of which, twenty-eight are in the Odjibwa or Chippewa dialect, ten in the Ottawa, seven in the Pottowattomie, one in the Mohegan, one in the Montagnais, three in the Delaware, three in the Shawanoe, and one in the Abenaki. More than three-fourths of the whole number of the numerous tribes of this stock, are thus far, unrepresented by translations of the Scriptures; a species of evidence of the affiinity of tribes which, as it is founded upon a fixed and accurately divided standard, affords one of the best general means of comparison. It is desirable, therefore, to collect all that has been, or may be done in this branch of literature, not only respecting the Algonquin groupes, but also in relation to each of the other groupes of our Aboriginal languages.

SECTION I.—CHIPPEWA, OR ODJIBWA.

17.—The Gospel of John, in Chippewa. 1 vol 12mo. 280 pages. London British and Foreign Bible Society, A. D. 1831.

In point of mechanical execution, and binding, this work is by far the best volume of Indian translation, which has been sent among the Sons of the Forest. It is the well-known translation of the brothers John and Peter Jones, of the River Credit, Canada West, which has been extensively used by our missionaries in the United States, as well as the Canada Societies, and has the concurrence of various denominations, as being a faithful version. It is a curious fact, that while learned philologists are discussing the actual use, by the Indians, and existence in the language, of the substantive verb, To Be, the native mis-

sionaries should be in the constant use of various forms of the Chippewa verb, I AU, alleged to be found among the Chippewas of Sault Ste Marie, in 1822, to denote, as is done in this volume, the various senses of "is," "was," &c. The orthography of this word as here given, as "Ahyah."

18.—The First Book of Genesis. 1 vol. 12mo. 178 pages. Toronto: A. D. 1835.

This volume is printed by the Auxiliary Bible Society of Canada, at the office of the Christian Guardian. J. H. Laurence, Printer. It is the work of Rev. Peter Jones, the native missionary, and is deemed by missionaries and teachers, who have devoted their attention to the language, an authentic rendering of the entire fifty chapters of the original. There is no attempt to exhibit a plan of orthography, or to employ the English alphabet in a more fixed form than is known to common writers and speakers. As the influence of the juxtaposition of consonants to vowels, and their modifications from such contact, are well known, there is little or no difficulty in arriving readily at the sounds intended by the translator to be conveyed. The idiom of the Mississagie form of the Chippewa, which is employed throughout this translation, is perceptibly different from the more rigid and tense form of the vowel sounds, as heard in the region of Lake Superior; but the language is literally the same, and well understood by these northern bands. "Munedoo," the term for God, instead of Monedo, the northern form of it, and other analogous words, present no difficulty to a northern ear or eye; for whatever indeed be the form of orthography used, the native reader will retain the mother sound of the word, and attach precisely such value to the syllables actually used in any given translation, as shall bring out the entire and complete sound as known to him from childhood.

19.—THE GOSPEL ACCORDING TO MATTHEW, IN CHIPPEWA. 1 vol. 12mo. 112 p. Boston: Crocker & Brewster, A. B. C. F. Missions. A. D. 1839.

This is substantially a re-publication of the Gospel of Matthew, which originally appeared at York, now Toronto, Canada West, under the auspices of the Canada Auxiliary Bible Society. It is understood to have been the work of the brothers Jones. In this re-publication, the orthography has been adjusted to the system prepared by the late Mr. Pickering, with a few modifications, rendering it in all respects, conformable to the system uniformly adopted in the publications of the American Board.

20.—THE GOSPEL OF LUKE, IN CHIPPEWA. 1 vol. 12mo. Boston: Crocker & Brewster, for the Am. Bd. Com. for For. Missions, A. D. 1837.

This translation is the joint production of George Copway, a converted and educated Chippewa, of the Mississagie tribe, of Canada West, and Rev. Sherman Hall, of the Lapointe Mission, Lake Superior.

21.—The Gospel of John, in Chippewa. 1 vol. 12mo. p. 83. Boston: Crocker and Brewster. Printed for the A. B. C. F. M. A. D. 1838.

This is the version of John and Peter Jones, No. 22, adapted to the orthography of the American Board.

22.—THE ACTS OF THE APOSTLES. 1 vol. 12mo. 105 p. Boston: Crocker & Brewster, for the A. B. C. F. Missions. A. D. 1838.

These sheets emanate from the Lapointe Mission, Lake Superior, which is under the superintendence and management of Rev. Sherman Hall, and is the joint production of that Missionary and Mr. George Copway of the Methodist Episcopal Mission of Canada.

23.—Picture Defining and Reading Book. 1 vol. 12mo. p. 123. Boston: Crocker & Brewster, for the A. B. C. F. Missions. A. D. 1835.

Here is a translation of Mr. Gallaudet's popular "Definer," with illustrations, in the Chippewa, which exhibits the pictorial mode of teaching, in a successful manner. The arts of design may certainly be employed, to a great extent, in elementary teaching to the natives. There is no indication of the translator's name, or the field of his labors, which latter is only known to be in the great missionary area of the Chippewas of the Northwest.

24.—Geography for Beginners. Abinoji Aki Tibajimouin; literally, News, or Information of the Earth, for children or youth. 1 vol. 12mo. p. 139. Boston: Crocker & Brewster, A. B. C. F. M.

This volume has all the attraction of news and novelty for the natives, giving information about people and countries, manners and customs, which were before totally unknown to them. It is taken chiefly from the Peter Parley series. The system of orthography is precisely that employed in No. 24, which varies, in some respects, from the system of the A. Board, and is to be regarded as an attempt of the translator, whose name is not given, to amend it. The forms of Chippewa substantives ending in *ngk*, are provided for by a dash under the final vowels, thus *a̲ e̲ i̲ o̲ u̲*. As this *ngk*, or ng, the g full, is both the participial form of the verb, and the ablative or prepositional form of the noun, denoting, in the latter cases, on, in, or at, agreeably to its antecedent, the abbreviation requires to be carefully noticed. At page 88, at the foot of a wood cut giving the mode of travelling on sleds drawn by dogs, in Siberia in the winter, if the vowel *i* in the word "pebo̲in," signifying winter, should not be put in its full prepositional form in *ing*, or the vowel dashed according to the translator's system, the word Siberia should certainly have its local ending in *ng* or *ngk*; otherwise the reading of Bemadiz*i* peboin ima Siberia, is literally, In *travelling—winter—there*, (or *that* place)—*Siberia;* and not, as the language permits—Travelling in winter, there (or that place,) in Siberia.

25.—A Chippewa Primer. 1 vol. 12mo. 84 p. Printed for the Board of Foreign Missions of the Presbyterian Church. New York: John Westall, 29 Ann street, A. D. 1844. Compiled by the Rev. Peter Dougherty. 1*st and* 2*d editions.*

Under the simple name of "Primer" this little work is one of much value to the philologist, as well as being adapted to promote the advance of the pupil. The Key to the spelling of the "Indian," prefixed to it, is more conformed to the ordinary standard of English orthœpy, than is practised by the American Board, the vowels retaining, under limitations, their natural *English* sound.

26.—The First Initiatory Catechism, with the Ten Commandments and Lord's Prayer; by James Gall, translated into the Ojibwa language by

Rev. Peter Dougherty and D. Rodd. Printed for the Board of Foreign Missions of the Presbyterian Church. 1 vol. 12mo. p. 69. New York: John Westall, 11 Spruce street, A. D. 1847.

This translation exhibits the parallel passages of English and Indian.

27.—Ojibwa Spelling Book, designed for the use of Native learners. Printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster, Boston. 1 vol. 12mo. 127 p., A. D. 1835, 2d Ed.

This elementary work contains a "Key to the Alphabet," which is adopted, essentially, from the system of Mr. Pickering.

28.—Omajibiigeuinun au John, or The Epistles of John in the Ojibwa language. Translated and printed for the American Board of Commissioners for Foreign Missions. Boston: Crocker & Brewster. 1 vol. 12mo. p. 130, A. D. 1840.

29.—Short Reading Lessons in the Ojibwa language. Translated by Rev. P. Dougherty, and printed for the Board of Foreign Missions of the Presbyterian Church. New York: John Westall & Co., 14 Spruce street, A. D. 1847.

The parallel passages in English and Indian are preserved, thus making it an element for the study of American philology.

30.—Easy Lessons of Scripture History in the Ojibwa language. Translated by Rev. P. Dougherty and D. Rodd. Printed for the Board of Foreign Missions of the Presbyterian Church. New York: John Westall & Co., A. D. 1847.

31.—The Chippewa Primer; compiled by Rev. P. Dougherty. Printed for the Board of Foreign Missions of the Presbyterian Church. 2d edition enlarged. New York: John Westall & Co., printers, 14 Spruce street, A. D. 1847, 1 vol. 12mo. p. 123.

This appears to be a judicious compilation, and evinces much familiarity with the modes of thought and expression used by the aborigines. The introduction of the word "holy" in the Chippewa term of "Mah-no-tah-ho-ly-wun, ke te zhe no ka zo win" (hallowed be thy name,) is a peculiarity of the version of the Lord's Prayer, here introduced, and while the object is appreciated, the propriety of the mode of attaining it may be doubted. There are some Ottowa idioms which would offer an objection to the work in high northern latitudes. The names of the months and *days* at page 120, must be deemed as quite local. It seems desirable to make the record of this language as general and comprehensive as possible, in all translations, and not to belittle its phraseology unnecessarily, with localisms.

32.—The Morning and Evening Prayer of the Protestant Episcopal Church, in the United States of America; together with a selection of hymns. Printed for the diocese of Michigan. Detroit: Geiger & Christian. A. D. 1844. 1 vol. p. 59.

In this work, the translator, Mr. George Johnston, of Sault Ste Marie, has used the English alphabet in its ordinary and natural manner, as known to English readers. It embraces besides the daily morning and evening services, the commandants, and a selection of hymns, and is used at the Griswold Mission in Western Michigan.

33.—Nugamouinun Genungumouat Ijiu Anishinabeg Anumiajig.—[Songs to be sung by praying Indians.] Printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster. Boston: 1 vol. 12mo. p. 52. A. D. 1835.

This is a re-print of some of the approved hymns translated by Peter Jones, altering the orthography so as to conform to the American Board's system.

34.—Kizhemanito Muziniegun Tezhiwindumingin, &c., or Old Testament Bible Stories. 1 vol. 12mo. p. 72. Boston: Crocker & Brewster. Printed for the A. B. C. F. M. A. D. 1835.

A compilation of Scripture, containing the sacred story of the Creation, the death of Abel, the Deluge, the Ark, the building of Babel, the calling of Abraham, Destruction of Sodom, Daniel in the lion's den, and the story of Joseph in full. Some lessons in natural history, are added, and the whole illustrated with wood cuts.

35.—Ozageidiwin au Jesus. The Love of Jesus. Boston: Crocker & Brewster. Printed for the A. B. C. F. Missions. A. D. 1840.

This tract, comprised in 21 pages, relates in the Chippewa tongue, the story of the advent and vicarious sufferings and atonement of Jesus, and is precisely such an element of christian knowledge, as should be in the hands of every teacher in the wilderness.

36.—The First Initiatory Catechism, by James Gall, with the Ten Commandants and Lord's Prayer, by Rev. Peter Dougherty. Board of Foreign Missions of the Presbyterian Church. New York: John Westall. A. D. 1844.

A considerable amount of Scripture knowledge is here put in the shape of questions and answers, in 24 pages. This form is well adapted to the instruction of the Indian mind, from the clearness and simplicity which it may be made to assume. In the version of the Lord's Prayer in this school tract, the term "Gwatah-me-quan-dah.gwud," is employed to express "hallowed," in its aboriginal form, and without the introduction of "ho-ly," to which we alluded in the notice of No. 31. This publication is, however, three years older than the Chippewa Primer, the latter being of the date of 1847, and the former, of 1844; and the suggestion, like that of the use of the word "God," in the version of the Bible by John Eliot, may be considered as the result of more knowledge, or at least, BOLDNESS in the use of the language.

37.—Ojibue Spelling Book. Third edition. Boston: Crocker & Brewster, for the A. B. C. F. Missions. 1 vol. 12mo. p. 96. A. D. 1846.

This publication is well adapted to convey instruction to the Indian mind, on a great variety of subjects in common life. As a vocabulary of terms and phrases in daily use, it reveals a list of equivalents for names and things.

38.—The Ten Commandments.

This is a broad sheet without imprint, but was transmitted with other translations, August 11th, 1847, by Walter Lowry, Esq., Secretary of the Board of Foreign Missions of the Presbyterian Church of the United States, at New York.

39.—The New Testament of our Lord and Saviour Jesus Christ, translated into the language of the Ojibua Indians. Otashki-Kikindiuin au Kitogimaminan gaie Bemajiinung Jeeuskrist: ema Ojibue Inueuuning Giezhtong. New York American Bible Society, A. D. 1844. 1 vol. 12mo. 643 pages.

This is a work of great labor and importance. It would have added much to the interest with which it is regarded as a missionary triumph, if some brief account had been prefixed to it, showing the various laborers who have taken part in it, and the difficulties which have been surmounted in transfering the more recondite and spiritual portions of the Epistles and other passages, into a tongue which has heretofore been employed only to call on fictitious Deities, or to express objects and ideas, the farthest removed possible from holiness.

40.—Iu Pitabun gema gau Okikinoamaguz iuiniua igiu abinojiug. The Peep of Day, or a series of the earliest Religious Instruction the infant mind is capable of receiving. Boston: A. B. C. F. M. T. R. Marvin. A. D. 1844. 1 vol. 12mo. p. 144.

41.—Ojibue Nugumouinun geaiouajin ijiu anishinabeg enumi iajig, (Chippewa Songs for Christian Indians.) Boston: 1 vol. 12mo. p. 212. A. D. 1844.

A judicious compilation of the Hymns of Peter Jones and other native teachers, presented in the orthography of the American Board.

42.—Ojebway Nuhguhmonun. New York: Published by Lane & Tippett, for the Missionary Society of the M. E. Church, 200 Mulberry street. A. D. 1847. 1 vol. 18mo. 289 pages.

This re-print of the translations of approved hymns by Peter Jones, has some additions, translated by Rev. James Evans and George Henry.

43.—*Principes de la Langue des Sauvages Appeles Sauteux. Quebec: de' l' imprimerie de Frechette and cie.* 1 vol. 12mo. 146 pages. A. D. 1839.

This is a Grammar of the Chippewa language, composed by the Rev. G. A. Belcourt, a Catholic missionary, at Red River of the North, whose object, as it is expressed by Bishop Archer, in the enclosure of his letter of the 8th May, 1848, was "to facilitate the study of the Sauteux language," an end, which it is conceived, he has accomplished in a manner useful to missionaries and teachers, and creditable to himself.

44.—Anamihe-masinahigan. Kebekong, (Quebec.) 1 vol. 18mo. 209 pages. A. D. 1839.

This is a translation into the Sauteux or Chippewa language, of certain essential parts of the services, prayers, and hymns of the Catholic Church, by the Rev. G. A. Belcourt, of Red River, Hudson's Bay Territory. It embraces—1. Customary prayers of the morning service, to page 17. 2. The Catechism for children, used in the diocese of Quebec, to page 106. 3. Prayers of the Mass, Confession, and the Communion, to page 131. 4. Hymns and chaunts in use in the Quebec diocese.

SECTION II.—OTTAWA.

45.—Ottawa Prayer Book: Ottawa Anamie Misinaigan. Detroit: 1

vol. 18mo. p. 293. A. D. 1842. Printed by Eugene T. Smith, for the Catholic Church.

A translation of prayers, prepared by the Rev. Frederick Baraga.

46.—Katolik Anamie Misinaigan. Third edition of the preceding, corrected and augmented. Detroit: A. D. 1846.

47.—Ottawa Anamie Misinaigan. First edition of this work printed at Detroit, A. D. 1832, by George L. Whitney.

48.—The New Testament, in the Ottawa language. Shawnee Baptist Mission Press. John G. Pratt, printer. A. D. 1841. Translated by Jonathan Meeker, and revised and compared with the Greek, by Rev. Francis Barker, A. M. 1 vol. 12mo. pages 125 and 98.

This translation comprises but the Gospels of Matthew and John.

49.—Original and Select Hymns, in the Ottawa language, by Jonathan Meeker. Press of the American Baptist Board of Foreign Missions. Shawnee, Ind. Ter. 1 vol. 18mo. 96 pages. A. D. 1845.

50.—Ottawa First Book. Prepared by Jonathan Meeker. J. G. Pratt, printer, Shawnee Mission. A. D. 1838. 24 pages, 18mo.

51.—Jesus Odijetawin. *No imprint.* 85 pages.

This is transmitted from the Rev. F. G. Bondwel, at Lake Puckaway, in the *Menomonee* country, on Fox River, Wisconsin. It is a Catechism which is given to Indian children attending school.

52.—Jesus Obimadisuoin Ajonda Aking. The Life of Jesus while on earth. Paris, (France:) A. D. 1837. 1 vol. 12mo. p. 211.

This is a compilation and translation, by Mr. Baraga, and has the approval of the Catholic Bishop of Detroit, Michigan, (Frederick Rese.)

53.—Anichinabek Amisinahikaniwa. The Indian Book. Detroit: Printed by George L. Whitney. A. D. 1830. 1 vol. 18mo. p. 106.

There is a vocabulary of 40 words, in French and Ottawa, at pages 104, 105. It bears the name of Dejean, missionary.

54.—Abinodjuag Omasindiganiwan. Buffalo: Press of Oliver G. Steel. A. D. 1837.

This pamphlet of 8 pages, 8mo., was transmitted by Rev. F. J. Van Den Broek, 1838. It embraces the usual matter of first lessons for children. It appears from a note at the end, to have been intended as preparatory to the reading of the *Jesus Obimadisiwin*, No. 52.

55.—Child's Book. Detroit: Bagg & Harmon, A. D. 1845, 8 pages, 18mo.

It contains the same elementary matter exactly as No. 54, compressed in a smaller type and page, with two additional reading articles. In other respects it is a reprint of the Buffalo Amisinaigon ewan.

SECTION III.—POTTAWATTOMIE.

56.—The Gospel according to Matthew, and the Acts of the Apostles. Louisville, (Ky.) William C. Buck, printer. 1 vol. 12mo. p. 240.

This translation is by Jonathan Lykins. It is printed in the consonantal system of notation, which has been prepared by Mr. Meeker.

57.—Potewatemi Nememissinoikan. A. M. D. G., Saint Louis. 1

vol. 12mo. 62 pages. W. J. Mullin, printer. A. D. 1844. A Pottawattomie Prayer Book.

58.—Potawatome Nkumwinin. Shawnee Baptist Mission. J. Meeker, printer. A. D. 1835. 1 vol. 84 pages, small 8vo.

59.—Potewatome Missinoikan Catechisme. Pottawattomie Book of Catechism. Cincinnati: Stereotyped by Monfort & Conahans, for the Catholic Church. *No date.* (Received 23d December, 1844.)

60.—Potewatemi Nememissinoikun. Baltimore: John Murphy, for the Catholic Church. A. D. 1848. 1 vol. 12mo. p. 160.

61.—Pottawattomie Spelling Book. Shawnee Mission. J. Meeker, printer. A. D. 1834, 32 pages, 12mo.

62.—Pewani Ipi Potewatemi Missinoikan. Catholic Elementary Book for Pottawattomies. Baltimore: John Murphy. A. D. 1846.

SECTION IV.—MOHEGAN.

BOOKS AND TRANSLATIONS IN THE MOHEGAN, MOHAEKANUC, OR STOCKBRIDGE LANGUAGE.

63.—The Assembly's Shorter Catechism. 1 vol. 18mo. 34 pages. *No imprint or date.*

This is one of the earliest translations made into our Indian languages, and is understood to have been done prior to the American Revolution, while this tribe dwelt at Stockbridge, Mass., on the Housatonic River. It has the following endorsement: "This translation was made by John Quinney and Capt. Hendrick, who received his (their) commission from General Washington. Little else has ever been translated into the Stockbridge language besides this." The name of the tribes is written on the cover, "Muh hee kun ne ew," being the plural of (to preserve the orthography of the endorsement,) "Muh hee kun," denoting Mohegan people. It is a well characterized dialect of the sub-groupe of the Eastern Algonquins.

SECTION V.—MONTAGNAIS, OR MOUNTAINEERS.

BOOKS AND TRANSLATIONS IN THE MONTAGNAIS.

[This people occupy the country on the head-waters of the River Saguenay, on the north shore of the St. Lawrence, below Quebec, reaching to the Labrador coast. They are a part of the great Algonquin family so celebrated in the history of Canada.]

64.—Aiamieu Kukuetshimitun Missinaigan. Prayer and Question (Catechism) Book. Quebec: 53 pages, 12mo. A. D. 1848.

This work is published with the approbation of the Bishop of Quebec, in the dialect of the Montagnais. "Ella est un des debris," observes the Bishop, in a note transmitting it, "ainsi que cette des Sauteux, de la grande nation du Algonquins, si celebre dans l'histoire du Canada." The dialect differs but little from the forms of words now used by the nations of this stock in the north-western quarters of the United States. The use of the letter l, for the sound of n, as heard with our tribes, marks the chief peculiarity in sound.

SECTION VI.—DELAWARE.

BOOKS AND TRANSLATIONS IN THE DELAWARE, OR LENNO-LEANPI LANGUAGE.

65.—The History of our Lord and Saviour Jesus Christ. Shawanoe Baptist Mission. J. Meeker. A. D. 1837. 1 vol. 12mo. 221 pages.

This is a version from the Delaware, of Rev. David Zeisberger's compend of the Four Gospels, published in 1806. It is an attempt to express the Indian sounds by a consonantal system of notation peculiar to Mr. Meeker.

66.—Lenapie Wawipoetakse ave Apwatuk. First Lessons in the Delaware. J. Meeker. Baptist Shawanoe Mission. 1 vol. 18mo. 48 pages. A. D. 1834.

67.—Lenapee Spelling Book. Shawnee Mission. J. Meeker, for the Baptist Society. A. D. 1834. 24 pages, 18mo.

SECTION VII.—SHAWANOE.

68.—The Gospel of St. Matthew. Shawnoe Baptist Mission, Ind. Ter. J. Meeker, printer. A. D. 1836. 1 vol. 18mo. p. 64, with 16 pages of hymns added, by Johnston Lykins.

This translation has been compared with the Greek text, by J. A. Chute, M. D.

69.—Shawnee Speller and Reader. Siwinowe Eawekitake. By Johnston Lykins. Shawanoe Mission. J. Meeker, printer. A. D. 1834. 1 vol. 18mo. 54 pages.

This is executed in the Meekerian system of notation. "The consonants are not pronounced *aloud*, but have precisely the same sound as in reading English."—*Editor.* The word "Siwinowe," the equivalent for "Shawnoe," may serve as an example of the two systems. It has not perhaps, occurred to the author, that when the new system has been learned by the pupils, there will be no other books to be read in it, except those which he or others may publish, in accordance with this very artificial and unpronounceable key; and that to the learner, the whole body of English instruction, science and learning must be a dead letter.

70.—Pratt's edition of the preceding. A. D. 1838. 24 pages.

This is a summary or condensed form of Mr. Lykins' First Spelling Book. Both are printed in the consonantal system.

SECTION VIII.—ABANAKIS.

71.—Kagakimzouiasis Weje Wo' banakiah. Catechism in the Abanaki language. Quebec: Frechette & Co., for the Catholic Church. 1 vol. 44 pages, 12mo. A. D. 1832.

A translation of the Christian Catechism of the diocese of Quebec, into the language of the Abanakis, who are seated at the village of St. Francis, in the district of Three Rivers. The Abanaki nation inhabit a wide district of country situated on the south of the river St. Lawrence, between the St. John's of New Brunswick, and the River Richlieu, Canada.

CHAPTER III.—APPALLACHIAN.

This groupe is established, provisionally, on a geographical principle, which considers in one family, all the tribes who formerly lived in the southern latitudes of the Appallachian range. It has not escaped notice, that there may be reasons for such a classification, on philological grounds. No one can have given attention to the subject without perceiving marked resemblances and affiliations, in the southern groupe of languages, such as exist between the Choctaw and the Chickesaw, and with more remoteness between the latter and the great Muscogee, or Creek family. Points of harmony in the principles of utterance, exist between all these tribes, even where coincidences in their vocabularies are reduced to but a few instances.

But it is clear that no classification, on philological principles, can be successfully attempted until we possess comparatively full and reliable vocabularies and grammars of all the tribes, cognate and diverse. When such a classification is established, it is apprehended it must rest, as a basis, on the Muscogee. The ancient confederacy of this type, had, in addition to the Muscogees, or Muscogulges proper, the Hitchitees and Coosadies. Events in their history, threw in the elements of the Utchees and the Natchez, both diverse tribes, and who cannot now comprehend the national language, without an interpreter.* The Apalaches, found by De Soto, were, if judged by the names which the narrator of his expedition employs, Muscogees. The Alabamas, who speak the Muscogee with some peculiarities, appear to have been of the Coosada branch. The Seminoles of modern days, are pure Creeks.* The Appalachicolas are of the same stock, without peculiarities. The Mobilians were pure Choctaw. The only really anomalous elements in this wide-spread groupe, are the Natchez and the Utchees, among the Creeks proper, and the Catawbas, with their congeners, the Yamasees, of South Carolina. If the latter be not found to have their analogies with the leading Muscogee stock, they occupied country at an early day at least, in the southern seaboard portions of the State, where some of the geographical names of the Muscogee language are still found. Philological researches are probably destined to discover in the Natchez and Utchees, membra disjecta of the TOLTECAN groupe, and thus to establish a historical link between the ancient Mexican and American, or United States Indians.

Of the Cherokees, their fixed geographical position in the hills and alpine vallies of the mountains; their compactness and permanency, their peaceful policy with respect to the southern Indians generally, and their language itself, appear to afford elements of a classification, of which the original members, like those of the Iroquois, whom they resemble in their original Totemic organization, the descent of the chieftaincy in the female line, and some small coincidences of language, must be sought far west, or south-west from the Mississippi.

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* Vide Marshall, 2d chief of the Creeks, March, 1848, War Office.

The whole number of works received in the languages and dialects of this mixed groupe, is forty-five; of which, twenty are in the Cherokee, and printed in the Cherokee character; nineteen in the Choctaw; and four in the Creek. Translations, vocabularies, and historical or illustrative information respecting the Natchez, Utchees, and Catawbas, are of vital importance to the establishment of this groupe.

SECTION I.—CHEROKEE.

BOOKS AND TRANSLATIONS IN THE LANGUAGE OF THE

CHEROKEES.

72.—The Gospel of St. John, in the Cherokee. 1 vol. 18mo. 101 p. Park Hill, Arkansas Mission Press, John Candy, printer. 2d edition, A. D. 1841.

This Gospel is printed in the Cherokee character, under the supervision of the American Board of Commissioners for Foreign Missions. The name of the translator is not given.

73.—The Gospel of Matthew, in the Cherokee. 1 vol. 18mo. 120 p. Park Hill, Arkansas Mission Press, John Candy, printer. 3d edition, A. D. 1840. Also 2d edition A. D. 1832.

Printed in the Cherokee character, under the same authority as the preceding. Name of the translator not given.

74.—Doctrines and Discipline. 1 vol. 18mo. 45 p. Park Hill, Arkansas Mission Press, John Candy, printer, A. D. 1842.

This tract in the Cherokee has been prepared under the preceding auspices.

75.—Cherokee Primer. 1 vol. 18mo. 24 p. Park Hill, Arkansas Mission Press, A. D. 1840, J. Candy, printer. Also edition of 1846.

Under the same auspices. This is a child's first book, and begins with the Cherokee syllabical alphabet in 85 characters, followed with spelling lessons, with cuts, and easy reading lessons illustrated in the same manner; also the numerals, and a short catechism.

76.—The Epistles of John, in the Cherokee. 1 vol. 18mo. 20 pages. Park Hill, Arkansas Mission Press, J. Candy, printer, A. D. 1840. Cherokee character.

Authority same as the preceding. To aid, apparently, the pupil, in forming a just conception of the event of the Crucifixion, a print thereof is added, with a serpent round about the foot of the Cross, and a city (Jerusalem?) in the back ground. This symbolical mode of teaching, is not observed in any other of the American Board's scripture translations.

77.—Evils of Intoxicating Liquor, and the Remedy. 1 vol. 18mo. p. 59. Park Hill, Arkansas Mission Press, J. Candy, printer, A. D. 1842, 1844.

In this volume, three separate tracts, in the Cherokee character, on the use of intoxicating drinks, are bound together, in the usual Cherokee type, to match with the Gospels.

78.—Cherokee Hymns. 1 vol. 18mo. 67 pages. Cherokee character. Park Hill, Arkansas Mission Press, A. B. C. F. M. A. D. 1844. J. Candy, printer. Seventh edition. Also, fifth edition, 1833.

These hymns are translated from several sources, and adapted to the ordinary metres.

79.—Cherokee Almanac, for 1846. 1 vol. 12mo. 36 pages. Cherokee character. Missionary Press, A. B. C. F. M. Park Hill, Arkansas. J. Candy & John F. Wheeler, printers.

This is a useful and appropriate tract, and besides the usual astronomical calculations, has notices of some of the features and working of the new Cherokee Government, terms of Courts, &c.

80.—The Gospel of Jesus Christ, according to John. 1 vol. 18mo. p. 101. Park Hill, Ark. Miss. Press, A. B. C. F. M. John F. Wheeler, printer. A. D. 1838.

This translation into the Cherokee character is by the Rev. S. A. Worcester and Mr. Elias Boudinot, the latter an educated Cherokee.

81—Poor Sarah. 1 vol. 18mo. 18 p. Cherokee character. A. D. 1843. Missionary Press, Arkansas. Also, edition of 1833. From the latter, this translation appears to be by Mr. E. Boudinot.

82 —Select Passages from the Holy Scriptures. 1 vol. 18mo. p. 24. Cherokee character. No imprint.

83.—The Acts of the Apostles. 1 vol. 18mo. p. 127. New Echota: John F. Wheeler and John Candy, printers. Printed for the American Board of Commissioners for Foreign Missions. A. D. 1833.

This translation is by the Rev. Samuel A. Worcester and Mr. Elias Boudinot.

84. } Cherokee Almanac for 1840, p. 24. Park Hill, Arkansas.
85. } " " for 1846, p. 36. Union, "
86. } " " for 1847, p. 36. Park Hill, "

These Almanacs are expressed, chiefly, in the Cherokee character, while they denote its further adaptation to the language of astronomy, and give some facts of value in the local history and progress of this tribe; as such, they are, with No. 80, valuable elements of information.

87.—Scriptures in Cherokee. Various Gospels, &c. 1 vol. 18mo. 483 pages. Park Hill, Arkansas Mission Press, A. B. C. F. M. A. D. 1844.

This is a substantially bound volume, consisting of the Gospels, Acts, Epistles of Paul to Timothy, and select passages of Scripture, Hymns, &c., forming a kind of Scripture miscellany of much value.

88.—Cherokee Primer, edition of 1846. 4 copies. 1 vol. 18mo. 24 pages. Park Hill, Arkansas.

The progress of primary education, among this people, may be inferred from this tract.

89.—Temperance Tracts and Miscellanies. 1 vol. 18mo. 116 pages. Park Hill Mission Press. A. D. 1844.

This volume consists of four separate tracts, bound together.

90 —Dairyman's Daughter and Rob the Sailor. 1 vol. 18mo. p. 67. Park Hill Mission Press, Arkansas, A. B. C. F. M. A. D. 1847. Candy and Archer, printers.

Two popular religious tracts are here presented in the Cherokee language, in their own alphabetical character. The translators' names are not given.

91.—Sermon by the Rev. A. Dickinson. 1 vol. 18mo. p. 24. Cherokee character. No imprint.

92.—Cherokee Singing Book. 1 vol. 4to. 86 pages. Boston: A. P. Kendrick, printer, for A. B. C. F. M. A. D. 1846.

SECTION II.

BOOKS AND TRACTS IN THE CHOCTAW.

93.—The Four Gospels in Choctaw. Boston. 1 vol. large 12mo. 410 pages. Crocker & Brewster, for the A. B. C. F. M. A. D. 1845. Second edition.

These Gospels are separately printed and paged, but bound up together, and form a handsome volume. They are regarded by the best educated Choctaws, as a faithful rendition of the original into that tongue.

94.—Chahta Holisso, it im Anumpuli, or the Choctaw Reader for the use of native schools. Union: Printed for the A. B. C. F. M., by John F. Wheeler. A. D. 1836. 123 pages.

There is a table of contents added, in English and Indian, to direct the pupil to the leading passages.

95.—Constitution and Laws of the Choctaw Nation. Park Hill, Cherokee Nation, John Candy, printer. A. D. 1840.

This volume consists of two pamphlets of 36 and 40 pages respectively, giving the matter in both languages.

96.—Chahta uba Isht Taloa Holisso, or Choctaw Hymn Book. Third edition, revised. Boston: 1 vol. 12mo. p. 175. A. D. 1844. Press of T. R. Marvin. Published for the A. B. C. F. M.

97.—General Rules of the United Societies of the Methodist Episcopal Church. Park Hill: J. Candy. 1841. 24 pages.

98.—Triumphant Death of Pious Children. Boston: 1 vol. 12mo. p. 72. Crocker & Brewster, for the A. B. C. F. M.

A few hymns are added at the close of these simple and pertinent narratives.

99.—Chahta Holisso. Third edition, revised. Boston: Crocker & Brewster, for the A. B. C. F. M. 1 vol. 12mo. p. 72.

100.—Family Education and Government. A Discourse in the Choctaw language, by J. S. Williams. Boston: A. D. 1835. Crocker & Brewster, for the A. B. C. F. M. p. 48. With a brief synopsis of the discourse at its close, from which the importance of its subjects may be judged of.

101.—Choctaw Arithmetic. Chahta Na-Holhtina. Boston: 1 vol. 12mo. p. 72. Crocker & Brewster, for the A. B. C. F. M. A. D. 1835.

102.—The Child's Book on Creation, or Ulla I Holisso, &c. 1 vol. 12mo. Park Hill, Cherokee Nation. Mission Press: Candy & Wheeler. A. D. 1845. *Second edition.*

Fourteen separate tracts are bound up in this volume, making 159 pages of matter, which is drawn from the sermons and writings of Edwards, Nevins, and other distinguished divines of past and modern times.

103.—Ulla I Katikisma, or Child's Catechism. Boston: 1 vol. 12mo. 16 pages. A. D. 1835. Crocker & Brewster, for the A. B. C. F. M. Second edition, revised.

104.—Holisso Holitopa. Scripture Lessons. Utica, N. Y: 1 vol. 12mo. p. 151. Press of William Williams. A. D. 1831.

This volume is inscribed on the blank page, in front, "Sabbath School Book," and bears the marks of having been much used by scholars.

105.—The History of Joseph and his Brethren, in Choctaw. Utica, N. Y. Press of W. Williams. A. D. 1831. 48 pages, 12mo.

The translation of this little volume is due to Joseph Dakes, a native Choctaw interpreter, with the revision of John Pitchlyn, who appends, in a certificate, his judgment of its faithfulness to the original, and probable value to his people.

106.—Chahta Holisso A Tukla, or the Second Chahta Book. 1 vol. 12mo. p. 144.

This volume contains translations of portions of the Scriptures, biographical notices of Henry Obokiah and Catherine Brown, a catechism and dissertations on religious subjects. It was printed at Cincinnati in 1827, by Morgan, Dodge & Fisher. The translator's name is withheld.

107.—The Acts of the Apostles. Boston: 1 vol. 12mo. p. 165. Crocker & Brewster, for the A. B. C. F. M. A. D. 1839.

This volume is accompanied by evidences of that carefulness and desire to create exact impressions in the use of language, which are deemed of much value. It closes with a list of Scripture proper names, as pronounced by the ancients and by Choctaws; a table of words of unusual use in the Choctaw, as Apostle, Baptise, Blaspheme, &c., together with a few English words, for which no equivalents could be found, as Angel, Synagogue, Temple, &c., and a detailed table of contents.

108.—Chahta Ikhan anchi, or the Choctaw Instructor. Utica, N. Y: William Williams. A. D. 1831. 1 vol. 12mo. p. 155. By a missionary.

This volume contains a brief summary of Old Testament History and Biography, with practical reflections. It acknowledges the aid and services of Isaac Watson, a native interpreter.

109.—Chahta Holisso. Boston: 1 vol. 12mo. 108 pages. Crocker & Brewster, for the A. B. C. F. M. A. D. 1830.

This is a Spelling Book, apparently the second attempt of that kind, with the Choctaw, and carries the pupil from monosyllables, into easy reading lessons. It ends with a transmutation of the English names of the months into Anglo-Choctaw, as Macha for March, Eplil for April, Mc for May, Chuni for June, Chuli for July, Akus for August, &c.

110.—Choctaw Spelling Book of 1827. Second edition, revised. Cincinnati: Printed by Morgan, Dodge & Fisher.

111.—The Epistle of James. Chemis I Holisso Hake. Park Hill Mission Press. John Candy. A. D. 1843. 42 pages, 18mo.

To this Epistle, is appended the first three Chapters of Revelations.

112.—Chani I Holisso Ummona Hoke. The Epistles of John. Park Hill Mission Press. 27 pages, 18mo. A. D. 1841.

SECTION III.

BOOKS AND TRANSLATIONS IN THE CREEK OR MUSCOGEE.

113.—The Muskoke Spelling Book. Park Hill, Cherokee Nation. Mission Press. E. Archer, printer. A. D. 1847. 36 pages, 18mo. Prepared by Rev. P. Harrison and D. P. Aspberry.

114.—Nakchokv Esyvhiketv. Muskoke Hymns, collected and revised by Rev. R. M. Loughridge. Park Hill, Mission Press. John Candy, printer. A. D. 1843. 1 vol. 18mo. p. 45.

To these hymns, the Ten Commandants and Lord's Prayer, are added.

115.—The Muskoke Hymns of 1847, prepared and revised by Rev. P. Harrison and D. P. Aspberry, native missionaries. 1 vol. 18mo. 101 p.

These are the hymns of Loughridge, of 1835, in a revised and improved form.

116.—A Short Sermon: Also, Hymns in the Muskoke or Creek language, by the Rev. John Fleming. Boston: Crocker & Brewster, for the A. B. C. F. M. 1 vol. 18mo. 35 pages. A. D. 1835.

CHAPTER IV.

BOOKS, TRACTS AND TRANSLATIONS IN THE

DACOTA.

But one member of this groupe had crossed the Mississippi, in their ancient migrations, and fixed themselves in the area east of it. This tribe was the Winnebagoes, who formerly maintained an independent position in central Wisconsin. They went into Iowa, a few years since, and have just completed their second removal into the country of the Chippewas, on the west banks of the Upper Mississippi. There is thus left no portion of this stock east of that stream, save, perhaps, a small band of the Sioux, who are yet located on its east bank, between the Falls of St. Anthony and the mouth of the St. Croix river. The great body of the Dacota groupe extend westward (north of Iowa) to and beyond the Missouri, stretching southwardly below the Rocky Mountains across the waters of the Platte. The Iowas, the Otoes, Omahaws, Osages, &c., are elder branches of this groupe, who appear as a body, inclined to fall back, in that direction.

The principal missionary efforts have been among the Sioux proper, in which there have been published, so far as known, thirteen separate translations; at the same time there have been five translations in the Iowa, and a single work, in each of the dialects of the Winnebago, Otoe, and Osage.

SECTION I.—SIOUX, OR DACOTA PROPER.

117.—Wicoicage Wowapi qa odowan Wakan, &c.—The Book of Genesis, and a part of the Psalms. 1 vol. 12mo. p. 295. Cincinnati, Ohio: Kendall & Barnard, for the A. B. C. F. Missions, A. D. 1842.

This is a version of the Book of Genesis and a part of the Psalms from the original Hebrew into the Dokota, by the missionaries of the American Board and Mr. Joseph Renville, Sr.

118.—Jesus Ohnihde Wicaye cin oranyanpi Qon: qa Palos Wowapi Kage ciqon, &c. 1 vol. 12mo. p. 228. Cincinnati, Ohio: Kendall & Barnard, for the American Bible Society, A. D. 1843.

This volume contains the Acts of the Apostles, the Epistles and the Revelation of John, in the Dakota language, translated from the Greek by Stephen R. Riggs, A. M.

119.—Old Testament Extracts. 1 vol. 18mo. aggregate pages 216. Cincinnati, Ohio, A. D. 1839. Printed by Kendall & Henry, for the A. B. C. F. Missions.

This volume contains extracts from Genesis and the Psalms, the third chapter of Proverbs, and the third chapter of Daniel, translated from the French version of the Bible by Joseph Renville, Sr., and prepared for the press by Dr. Thomas S. Williamson.

120.—Wowapi Mitawa, tamakece Kaga—My own Book. 1 vol. 18

mo. 64 pages, A. D. 1842. Boston: Crocker & Brewster, for the A. B. C. F. M.

Prepared from Rev. T. H. Gallaudet's "Mother's Primer" and "Child's Picture Defining and Reading Book," by S. R. Riggs, A. M.

121.—Dakota Dowanpi Kin—Sioux Hymns. 1 vol. 18mo. 71 pages, A. D. 1842. Boston: Crocker & Brewster, for the A. B. C. F. Missions.

These hymns are composed in the Dacota language by Mr. Joseph Renville and Sons.

122.—The Dakota First Reading Book. 1 vol. 18mo. 50 pages. Cincinnati, Ohio, A. D. 1839: Kendall & Henry, for the A. B. C. F. M. Prepared by Stephen R. Riggs and Gideon H. Pond.

123.—Dakota Wiwangapiwowapi—Sioux Catechism. 1 vol. 12mo. 12 pages, A. D. 1844. New Haven, Conn: Hitchcock & Stafford, for the A. B. C. F. M. By Rev. S. W. Pond.

124.—Eliza Marpicokawin, Raratonwan oyate en wapige Sa; qa Sara war panica qon, &c. 12 pages, 12mo. Boston: Crocker & Brewster, for the A. B. C. F. M., A. D. 1842.

A narrative of a pious native female.

125.—Wowapi Inonpa—The Second Dacota Reading Book. Boston: Crocker & Brewster, for the A. B. C. F. M., 1 vol. 12mo. 54 pages, A. D. 1842. By Rev. S. W. Pond. Consists of Bible stories from the Old Testament.

126.—Wiconi Owihanke Wannin Taninkin. Boston: Crocker & Brewster, for the A. B. C. F. M. 23 pages 12mo. A. D. 1837.

This volume contains Dr. Watts' Second Catechism for children, translated into the Dacota by Joseph Renville, Sr.

127.—Sioux Spelling Book, designed for the use of native learners. Boston: Crocker & Brewster, for the A. B. C. F. M. 22 pages 12mo. A. D. 1836.

This useful little elementary volume is accompanied with a Key of the vowel sounds.

128.—Josep Oyakapi Kin—The History of Joseph and his Brethren. Cincinnati: Kendall & Henry, for the A. B. C. F. M. 1 vol. 40 p. 18mo. A. D. 1839.

This is a translation of the narration of the events, on this subject, recorded in Genesis, by Samuel W. and Gideon H. Pond, educated natives.

129.—Woahope Wikcemna Kin, (sheet.)

We have here, the Ten Commandants, and the Lord's Prayer, in the Dakota. *No imprint.*

130.—Wotanin Waxte Markus owa Kin Dee. Cincinnati: Kendall & Henry, for the A. B. C. F. Missions. 1 vol. 18mo. 96 pages, A. D. 1839.

The Gospel of Mark in this translation is put into Sioux orally by Jos. Renville, Sr., and was written and prepared for the press by Dr. Thomas L. Williamson.

SECTION II.—WINNEBAGO.

131.—Ocangra Aramee Wa wa Ka Ka ra—Ocangra Prayer Book. De-

troit: George L. Whitney, printer. Published for the Catholic Church, A. D. 1833, 18 pages 12mo.

This appears to be the first attempt at translation into the Winnebago dialect. It is a translation of part of the Ottawa prayer book, containing 203 pages (*vide* No. 45,) 2d edition, used by the Ottawa Indians of L'arbre Croche.

SECTION III.

BOOKS AND TRANSLATIONS IN THE IOWA LANGUAGE.

132.—Original Hymns in the Iowa language. 1 vol. 62 pages, 18mo. with forms of Prayer, 24 pages, and an introduction to the shorter Catechisms, 29 pages.

This volume is prepared by the missionaries of the Board of Foreign Missions of the Presbyterian Church, and printed at their press at the Iowa and Sac Mission, Indian Territory. A. D. 1843.

133.—An Iowa Grammar, in part.

Of this work, 111 pages, 18mo., from page 9 to 100 inclusive, have been received from Messrs. Irvin & Hamilton, missionaries among the Iowas, on the Missouri, in the service of the Board of Foreign Missions of the Presbyterian Church of the United States. Its completion is looked for with interest.

134.—Iowa Primer, in part.

There are but 8 pages of this publication, extending from pages 17 to 24 inclusive, which was transmitted by Walter Lowry, Esq., Secretary Board Foreign Missions Presbyterian Church, United States. These sheets contain tables of Iowa dyssyllables and trysyllables, carefully accented, with their equivalents in English, and constitute fragmentary elements of value.

135.—Iowa Hymns, a fragment.

This consists of 16 pages of translation, No. 132, of the same date and edition.

136.—St. Matthew in Iowa, in part.

But five Chapters (32 pages,) of this Gospel, have been received from the translators, Messrs. Irvin & Hamilton, who are the same gentlemen engaged on the Grammar, No. 133.

SECTION IV.—OTOE.

137.—Otoe Hymn Book, by Moses Merrill. Shawanoe Mission. J. Meeker, printer, A. D. 1834.

This appears to be the only translation of any kind which has been made into Otoe. The sound of k following f, as in lra-ke-kofk, reminds the observer of a common sound in the Tuscarora, which appears wanting in all the dialects which are geographically located between them. It has also, the final tl, a termination so common to the Aztecs.

SECTION V.—OSAGE: WASHASHE.

138.—Washashe Wageressa Pahugreh Tse. The Osage First Book. Boston: Crocker & Brewster, for the A. B. C. F. Missions. 1 vol. 18mo. 126 pages. A. D. 1834.

The broad sound of the letter a, as heard in fall, is represented in this compilation, by a peculiar enlargement of the letter. The word Wacondah, the family name of this groupe, for the Great Spirit, is dropped, and its place supplied by "Chihova," (Jehovah.)

CHAPTER V.—SAAPTINIC.

Of the thirteen distinct generic families or groupes of Indians, reported to exist along the Oregon and California shores of the Pacific, by the ethnographer of Captain Wilkes' Expedition, but a single specimen of translation has been received. It was, it appears, the Sa-aptins, and not the Flatheads of the Salish groupe, who applied for teachers, by performing a long journey to St. Louis. And the small elementary work, below noticed, is to be regarded as the first fruits of the mission established among them.

SECTION I.—NEZ PERCES: SA-APTIN.

139.—Nez Perce's First Book. Designed for children and new beginners. Clear Water Mission Press. 20 pages, 18mo. A. D. 1839.

The first spelling lesson consists of 44 monosyllables; the second, 124 dyssyllables; the third, of 56 dyssyllables; the fifth, of 60 dyssyllables, and the sixth, of 18 dyssyllables. The sounds of tl, lh and hl, appear to be the only ones which are not known to the tribes east of the mountains, but have their analogies in the Aztec family.

Mr. Hale, the ethnographer attached to Captain Wilkes' Expedition, observes of this tribe, that it is supposed to number 2,000 souls. The Sa-aptins possess the country on the Lewis or Snake river, from the Petoos to Wapticaciaes, about 400 miles. They resemble the Missouri Indians; have horses, are good hunters, and make long excursions to the Rocky Mountains. They had, formerly, wars with the Shoshonees, Crows, and Blackfeet. They sent a deputation for missionaries, across the Rocky Mountains. The disposition of this tribe has been much eulogized by travellers. They are considered superior in intellect to the other Oregon tribes.

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